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THE ELEMENTARY SCHOOL TEACHER

MAY, 1912

COLONEL FRANCIS W. PARKER

AS INTERPRETED THROUGH THE WORK OF THE
FRANCIS W. PARKER SCHOOL¹

FLORA J. COOKE

Principal of the Francis W. Parker School

Many times in the past nine years I have been asked to speak of Colonel Parker to the parents, and now that you have come here expecting to hear about him, I fear that many of you will go home disappointed—not knowing the things about him that you hoped most to find out. My one comfort is that I believe I should have the approval of Colonel Parker himself in the plan I am going to follow, that of trying to interpret him to you through the work of this school—or, rather, through those parts of the work inspired by him, concerning which there seems to be the most question.

We are moving forward, albeit very slowly, along the path which he blazed with such difficulty. Before us shines the same goal. We shall not reach it—your children will not reach it—nor your children's children. We shall be content if we can clear the path a little for those that follow.

In so far as our work is being well done, we believe that your children can teach you, better than any word of ours can do, what Colonel Parker stood for in education. In this school we are not following his methods or devices—at best these are only suggestive to us—but we are applying, as best we can, the principles which governed his educational work.

¹ Paper read before the Parents' Associations of the Francis W. Parker School and of the School of Education of the University of Chicago.

As nearly as I can interpret it, his working hypotheses were:

The needs of society determine the work of the school.

The supreme need of society is good citizenship.

Ideal citizenship demands of the individual the highest degree of knowledge, power, and skill.

The one purpose of the school is to present conditions for growth into ideal citizenship.

Expressed in the simplest language, the educational principles which Colonel Parker used, and which I have selected as those most needing discussion tonight, are the following:

Self-activity is the law of growth.

The strong, vivid, growing *image* is the most potent factor in the learning process.

The *apperceptive process* is the natural process of widening experience.

Interest is the root law of attention and educative effort.

Habits are the sure result of oft-repeated mental or physical acts.

The *social motive*—the feeling that a certain thing is worth while to an individual, a group, or a community—has been fundamental in all human development.

Social motives generate social interests and result in intelligent social service.

Freedom must be balanced at each step by *responsibility*.

Satisfaction and *joy* in good work are positive essentials in the educative process.

These principles, which later I shall ask you to consider again, did not originate, as you know, with Colonel Parker. He saw what their application would mean in the education of children, and they became his own in a creative sense. It is our hope that they may become ours in the same way.

Before speaking of the work in the school, I wish that I might bring before you the personality of this man, in all his courage and strength—yet I, who loved him as a father, and as a close friend, and who have him before me as a living influence every day, find that I cannot separate him from his work. He was, in a sense, completely lost in it—in his love and enthusiasm for it.

His personal energy was like some impelling, vital force, which accomplished miracles. Teachers worked—yea overworked—gladly under his inspiration. They undertook seemingly impossible burdens, and carried them successfully. They shook off the shackles of years of habit, and self-consciousness, and became free.

They did not do this for Colonel Parker, but because of the feeling of responsibility which he awakened in them. I could give many illustrations of the vigorous means which he used in arousing his associates to action—perhaps you will forgive me for two or three from my personal store:

For instance, I remember when, over twenty years ago, I first began to teach with him in the Normal School. I was young and ignorant, and overawed by the faculty. I went to him and told him that I must resign if I had to speak in the weekly faculty meetings. He said:

“I suppose *you think* that feeling arises from humility and modesty. But it doesn’t. It comes from selfish pride—you are not willing to make mistakes.”

“But,” I said, “surely I cannot say anything that it will be of use for them to hear. Let me wait until I know more.”

“No,” he said, “probably what you say will not be worth much—but ‘out of the mouths of babes and sucklings’—it is only through *expression* that growth comes. Make what you have to say worth while. If you are not willing to do this now and always—to *grow*—you may as well resign now.”

At another time, I remember, he came into the schoolroom, and after looking at a piece of work which I considered particularly satisfactory, he said:

“How can you allow children to do that? I wish you would explain it to me.”

I went to him, somewhat indignant at the question, and told him what I thought it would mean to children.

He smiled and said, “You have a good partial reason, but there is more to it,” and he went on to explain clearly to me the benefits of that type of work.

“Then,” I said, “why did you speak about it as you did? Your question made me think that the work must be wrong in your eyes.”

“Because,” he said, “I want you to learn to be sure enough that what you are doing is right, so that no *mere question*, however stern, can shake your conviction.”

In dealing with children, his sense of humor and his habit of

emphasizing the positive principle always won their respect and co-operation.

For instance, if the boys on the playground had been rude, or the girls inconsiderate, he might call them together, stand before them for a minute with a shrewd twinkle in his eye, and say: "*Ladies and Gentlemen: Am I right?*"—and then he would say a few positive words about what true courtesy means in life—and I never saw his counsel fail in its influence upon them.

He had the great gift of making teachers see the glory and the responsibility of teaching children.

To this I can bear abundant evidence. For many years, at Colonel Parker's request, I did each year at least a month's institute work in different parts of the country—in northern Michigan, in the southern states, in California and Rhode Island—and everywhere I was welcomed enthusiastically because I came from Colonel Parker's school—everywhere I found teachers working under heavy handicaps, trying to carry out the ideals which his inspiration had given them. He had the vision of the seer, and the rare power which enabled him to lift the veil for others. The rest followed by natural law, for as Emerson says:

The lethe of Nature
Can't trance him again
Whose soul sees the perfect
Which his eyes seek in vain.

No one grew conceited or self-righteous under Colonel Parker's searching eye. His keen wit and biting sarcasm were weapons always ready for use. But it was his abiding love for children, personal, genuine, tender, sane, which made us love him. He searched with an eye single in purpose for what was best in them, accepting nothing less than that, making no compromise with expediency, and his intuition concerning them seemed almost divine, so quickly could he scent an influence or tendency harmful to them.

No one yet has written the life of Colonel Parker. We do not know who will do it—but it is written in educational achievement all over the land. It would not trouble him that this work does not bear his name. All the literature that we have pertaining to

his life we will gladly share with you, but there is little of it. All that we have in pamphlet form is Mr. Louis J. Mercier's¹ paper given at one of the parents' meetings; a most satisfactory sketch of Colonel Parker's early life, of his boyhood, of his struggles, of the unswerving purpose which governed his life to the end, and it shows us something of his general educational theory.

Mr. Willard S. Bass² has outlined, in pamphlet form, a brief story of his life as a soldier. In the Memorial Number of the *Elementary School Teacher*, published soon after his death, we have the points of view of many educational experts—of Dr. G. Stanley Hall, of Dr. John Dewey, of Nicholas Murray Butler, of the great Jewish rabbi, Dr. Hirsch, and the equally well-known Catholic prelate, Bishop Spalding. They speak of him both as a man and as an educator, and they can give you, much better than I do, an idea of his importance in the educational movement in America.

I wish, also, to refer you to an article by Mrs. Emmons Blaine, given in the form of an address at the dedication of the Chicago Normal School. To me, this is the most satisfactory word ever written about Colonel Parker. I wish that she might be prevailed upon to give it to you as a part of this series of discussions upon Colonel Parker's life and work.

And now, after these few words, in which I realize I have failed utterly to add anything of value to your conception of Colonel Parker, I will ask you to consider more in detail some of the things in the theory and practice of this school which have come to it through Colonel Parker's inspiration.

Let us consider the first principle—*self-activity* as the law of growth.

In a school where self-activity is a dominant factor, where it is realized that the active side of education precedes the passive in child-development, much of the routine work, much that is traditional and conventional in school practice, must be excluded. In such a school, children will ask many questions—the work will stimulate them to question.

¹ Mr. Louis J. Mercier, Harvard University; formerly head of French Department, Francis W. Parker School.

² Mr. Willard S. Bass, teacher in Chicago Institute under Colonel Parker, and for several years head of Science Department, Francis W. Parker School.

Yet in hundreds of schools, even in this city, a question from a child concerning his work is a quite unheard of thing. It is a matter of course that the teacher will ask the questions. The child is aggrieved if he cannot find the answers ready-made in his book.

A few years ago, in a great school in New York, I watched thousands of children take out their books, open them, and begin to study at the count of "one, two, three." They lifted their slates, poured on the water, erased their work, again to count; they marched to place, stood in line, took position, read, spelled, or repeated the multiplication table, and returned to seats. All worked as smoothly as a high-power machine, and it was the proud boast of the supervisor that she could go into any schoolroom of a given grade at a given hour and find the children working upon exactly the same lesson, using the same methods. This statement is not exaggerated. But this is an exaggerated form of an evil that can be found in many schools today. What outcome could be expected from such routine work for *six hours daily for years*?

If *self-activity* is the aim, children may not be herded together for long hours under unnatural conditions. They may not be repressed by authority into continued parroting of answers learned from books. Little children, whose law of growth is action, may not sit with folded hands, always under the eye of a guard.

They must be gotten into contact with Nature and with life materials. They must question and experiment, using all their sense organs freely. They must play and work under good incentives, and grow into habits of initiative and independent thinking. They must reason and measure, judge and select for themselves, means to definite ends. In other words, they must choose, make mistakes, and grow. Results in children's work must be considered *good* only in so far as they represent genuine growth and achievement.

We believe it has been proved that routine methods do not produce the efficient—the socially efficient—human being.

When children had real experience and activity in the home, on the farm, and in the household, it was legitimate to restrict the school activities to drill, but it is not so today, and in the immediate past the docile children, who have submitted to machine methods,

whose names have shone on the school "Roll of Honor," have not taken the same high places in the world's list of useful human beings.

Is it not true that the restless ones, the ones who have refused to meet such school conventions placidly, the ones who have broken away from school restrictions, who had initiative and interest outside the school, are the leaders in the world's work today? And I believe that unless there is a change, more and more of our youth will leave school at the eighth grade.

Poor, indeed, are the opportunities which America offers to these boys and girls of fourteen, even to those of eighteen, who do not care to go to college. But that chapter of education does not belong to this discussion.

All of this means, not only radical changes in current school practice, but also in our ideals, as parents, of what activities should go on in our schools.

Children, perhaps, cannot cover ground in reading, writing, and number as rapidly in a school where self-activity is emphasized as in one where all the hours of the day are devoted to one small area of the brain—known as the language center—but we believe there is economy, in the long run, for reading, writing, and number have a vital purpose in their lives from the first day in school onward.

We believe it is necessary to recognize and use all that is good in the old system of education. A child must learn to spell according to the social demand; to memorize pivotal dates; to know where important places and routes of travel are upon the earth; to manipulate figures correctly. These facts and tools deserve and receive much time and attention, but they, in themselves, are not the ends which we seek.

Under this principle, then, the problem of this school is to fill *twelve of the formative years* of the children's lives with types of work demanding *self-activity*. And with only our ideals and what we know of the child to guide us, this is no small undertaking.

Our second principle is that "The strong, vivid, growing *image* is the most potent factor in the learning process."

If mental imagery is to be strong in our children, all the avenues of sense impression and expression must be open and in continual use. This is particularly true in the lower grades, but the principle

holds for the older children. It is not well understood by all the parents that we in the Francis W. Parker School hold ourselves responsible to the *child* for his use of all his natural avenues of expression.

Many times, even this year, parents have come to us, and asked to have the children excused from singing, saying that the child had no voice and never could become a singer. In this school no child is excused from singing, unless for exceptional reasons. Why? Because it is the *whole* child that we are interested in—that we are trying to educate. He may never become a singer—if he does become one it will be after years of technical work, which we do not pretend to give him.

But we expect him, in the twelve years here, to get an appreciation of good music; we intend that this key to his higher emotional life shall be turned; that this avenue of his soul shall be kept open. Feeling this responsibility, you will understand that we may not lightly excuse him from singing.

Again, music is one of the great agents of unification, as it is used in morning exercises—one of the chief factors of our community life.

Parents have asked also that children be excused from art—because it is not “practical.” It is true that we cannot make artists here, but are we sure that this medium of expression as used in the school is not practical? It is a medium which teaches the child to observe and represent correctly what he sees, and surely this will be valuable to him in almost any phase of his life.

In painting a landscape as it appears at different seasons of the year, the mere holding of the image long enough to paint it allows the color and form and beauty of the landscape to act directly upon the child, and there is almost universal response from the child to such influence. A given landscape, which he has attempted to represent once or twice in each season of the year, gives him unconsciously the mental imagery which enables him to interpret and enjoy other landscapes. He recognizes differences and likenesses and searches for causes—answers to his own self-raised questions. If “*practical*” be defined in terms of “*return for output*,” I should say that this form of expression is one of the most practical exercises in the school.

ILLUSTRATION

You have all seen paintings and drawings made by children from the kindergarten through the high school. In the early grades the child draws what he knows, not what he sees. You are familiar with the way a little child draws the inside and the outside of a house at the same time; of how he puts both eyes in a face in profile. He knows that both eyes are there, so he puts them in. Then comes the era of careful observation and study, which belongs to the middle grades, the period of learning to express what he sees, the gaining of skill and technique. With the amount of time we can devote to this work, he cannot get great skill, but he can get a recognition of the principles of correct seeing and representation. In the upper grades he can use his *knowledge* with much the same freedom with which he uses his *fancy* as a little child, and we have such a result of creative imagination as we see in the sketches of high-school pupils.

What the child gets in the elementary study of design, both realistic and conventional, enables him to catch a glimpse of its significance in all relations. He sees its principles applied in the best and most beautiful creations in his environment. It is hoped that his taste, thus aroused, will result practically in later life in civic responsibility, in an effort to get better and more beautiful conditions in life for himself and his associates.

With a few exceptions, however, such as are referred to above, we believe that, on the whole, the parents sympathize with the efforts which the school is making for strong mental imagery; also with its emphasis upon the fact that there is little impression without some form of expression.

This brings us directly to the discussion of the third principle—the *apperceptive process* is the natural process of widening experience.

If we attempt to emphasize in our work the use of the *apperceptive process*, we at once see that a meager experience means stunted growth, since a child can take out of work only a greater measure of what he takes into it. This principle, important as it is, has relative rather than intrinsic value, since to widen and increase uneducative experience is as useless as it is common in

school practice. The basis for our emphasis of this principle is therefore that we aim to organize the school so that not only will it give each individual a rich and varied experience, but that in it he will be stimulated daily, through his own efforts, to widen, deepen, and interpret that experience. In it, we believe, he must work along the general constructive lines which have brought civilization into being; he must perform those fundamental types of activities which have made civilization what it is.

Our city homes cannot supply, if they would, a sufficient foundation of actual experience to generate in the child, fully, the sense of duty and responsibility which arises naturally from doing a piece of good work.

Many people believe that the child is living completely in his home, and rest upon the fact that that is the natural form of community life—but the school has left it few hours of the day. We believe that the school should be made a model social unit; that in it, too, the child should live happily and completely—in this larger form of community life, which should represent the social life of the day in simplified form. The school should be linked to the home on one side and to society on the other, so that the child's development shall be one line of continuous growth into citizenship.

Because of this demand for actual experience, as a basis for the widening of experience—for growth—we insist that every member of this school shall attend the school field trips and industrial excursions. During the school year these excursions offer almost the only means of getting the pupil into direct contact with Nature, of questioning it under supervision, so that he may understand the laws and forces which are active in the world.

In this Chicago environment we have typical landscapes which enable the child to interpret the world beyond his sense grasp. We have the sand dunes, the lake shore, the swamp areas, the glaciated regions, and also many industrial processes and institutions. These, together with the child's own manual activity, we believe should precede his book work in connection with them, if they are to be truly educative to him. Second-hand knowledge and memory work concerning things of which he has no *experience* or *imagery* is time wasted.

The fourth principle: *Interest* is the root law of attention and educative effort.

The school owes it to the parents to make its position upon the question of *interest* clear.

In schools where interest is discounted, where children are being "disciplined" for life, do we find interest really lacking, or is it only a different stimulus to interest that we encounter?

It seems to me that the latter is true. There is interest wherever and whenever there is effort. It may be interest in reaching the highest mark at any cost, or it may be interest in escaping punishment, but we venture to say that where we fail in the matter of interest is not in arousing it excessively, but only in directing it wisely. It is only under the stimulus of interest that the child will drudge sufficiently to get the discipline which is rightly deemed so essential.

I cannot resist saying another word upon the native interests of children. We meet much criticism constantly upon this subject. We hear that we are a "play" school; that we simply try to amuse the children—to find out what they want to do and do it. If this were true, the criticism would be just, of course. But no thinking teacher merely follows the native interests of children. She recognizes as far as possible what the native interests of children are—they are symptoms to her of a stage of development; she uses them and brings them to the higher plane of acquired interests.

As you know, among the native interests of children are interest in food, interest in play, interest in sound, in color, in movement, in rhythm, and in counting; and we could name a list which would include some of the natural interests which come later in life, such as the interest in collections, interest in nature, etc. All of these interests are founded upon certain primary needs and instincts of the race. They are the natural responses to given stimuli. These responses in themselves are not educative beyond a certain fixed limit.

A child in the first grade is just as happy pounding nails into a board as he is in using nails to make something. He loves the noise and he is active. This is satisfaction enough for him. The activity is an end in itself at this stage of his development.

But if the teacher is wise enough to use this interest in having him use his nails and his hammer in making a box or a wagon for some real purpose in the school, this interest in mere activity is lifted to an interest in construction, which is upon a higher plane.

In this change from native interests to acquired interests, the truly educative process—the disciplinary process—the control of the will—comes in naturally and rightly.

In pounding the nails there is spontaneous attention, but the child is a prey to the next stronger stimulus. There is no *imaged result* to sustain his attention. On the other hand, when he is making the necessary box, there is an end to accomplish.

This usually means a period of active attention, a time of struggle against the desire to do something else. This holding to the matter in hand by a pure effort of will is against nature, against the tendency to follow the line of least resistance. The skilful teacher knows that this period of active attention must be short at first, but the demand for it should continue systematically and steadily until the child himself sees the value of the results of sustained attention, and learns himself to control it.

It is the teacher's function to see that there is a constant evolution of old interests into new interests upon a higher plane. That is, the pupil sees that the new problem presented is worth struggling for, and attention soon becomes again spontaneous; the child is again absorbed in the idea, and drudgery is willingly undertaken for the sake of the end to be attained.

This secondary stage of spontaneous attention is more educative than the first, because it is more intelligent. The child is learning to subject his impulses and desires to the control of his will, and thus is at the beginning of his training in self-control, which you will agree, I think, is the thing most needed in society today.

The fourth principle states that *habits* are the sure result of oft-repeated mental and physical acts.

The truth of this principle is perfectly obvious, yet I believe that we might profitably discuss for a whole evening the school practice which is based upon the formation of good habits. In the light of this principle, it is clear that routine and machine methods cannot result in habits of initiative and independent thinking. It is

equally true that repetition—drill—is the chief factor in habit formation.

The art of teaching lies in the functioning of good habits, and the different types of work—the so-called thought and drill work—must be balanced with reference to that end. Perhaps some of you may think that this school is not yet quite perfect in this balancing—in the art of teaching.

Be that as it may, if we take a step further and agree that “emotion is the reflex of action,” we shall get the significance of school practice in our moral life, namely, good actions repeated will produce good habits, which in turn will induce good emotions.

This seems to me to be the only sure protection which we can give to our children. If we can build up in them a body of good habits, with their corresponding emotions, we need not fear for them when they meet temptation, for *habit*, reinforced by *feeling*, inevitably determines choice of conduct.

The fifth statement of principle is that the *social motive*, the feeling that a certain thing is worth while to an individual, a group, or a community, has been fundamental in all human development.

It is in the application of this principle that the school differs fundamentally from current school practice. To have the work which the child does worth while in his own eyes, because he sees some purpose for it and some value in it, either to the group, or to the community, is a dominating principle in our school which needs full illustration. It does not mean that systematic drill shall be lacking. On the contrary, it means that the child grows to welcome drill as a means of overcoming obstacles which lie between him and his goal. It is the teacher's duty to see that growth is systematic; that there are no gaps in the child's progression from grade to grade to impede his growth.

If we want a child to use all his energy and effort, we must give him ends to work for which seem to him worth while. His goals will not be great ones, perhaps, but they must be of sufficient educational value to be intrinsic parts of the teacher's larger aim.

If a school takes away from children artificial incentives to work, it is responsible for the supply of wholesome natural stimuli to take their places. For example: the school expects *nature-study* to do

a certain definite work for children during their school life, but a child cannot understand this general aim of the teacher. He has a right to small concrete ends which give him satisfaction at each step.

ILLUSTRATIONS

First Grade.—Each child in the first grade modeled a clay bowl for his mother's Christmas present. In it was planted a narcissus bulb, which was expected to bloom about Christmas time. While the work was in progress the teacher wrote the child's observations upon the blackboard and edited them for printing—thus making the so-called "First Grade Reading Leaflets," which in this instance state that the child planted several bulbs, some of which he placed in the dark and others in the light; he noticed the growth in each case and tried different conditions of soil and water. Later, he visited an expert in bulb planting, and followed his advice. Finally, after making his bowl in the hand-work periods, he found great satisfaction in this blooming plant. During this process, if he had been asked to tell what he was learning, his probable answer would have been that he was trying to get a plant to bloom by Christmas time. All his experiments were only means to an end which he wanted to reach. The teacher's satisfaction, however, lay entirely in the growth that she found in the child himself as an outcome of this work. She was conscious of all the steps and each had its definite part to perform in using and widening the child's experience.

Another example of working under a social motive is that of making a border of oak leaves upon a curtain for the dressing-room door of the first grade room. The children did little work upon the curtain itself, but much work under its stimulus. They looked at the borders of curtains at home; they went to the park and gathered nuts and berries and arranged them in border patterns; they went to all the trees with which they were becoming acquainted—the maple, oak and willow—and gathered the prettiest leaves. Again the reading leaflet record describes their work, indicating how the patterns were cut, how the colors were chosen, how the leaves were arranged, how Adrian's arrangement of the oak leaf was chosen, how the stencil was cut by sixth grade pupils from the pattern, and, finally, how the actual work of painting, with hot dye, through the

stencil upon the curtain, was done. Again *their* satisfaction was found in the finished product as it hung before them daily—a piece of good community work which stimulated them to future efforts and recalled pleasant experiences.

You may ask concerning the children's power to read these leaflet records. I would answer that we may not call the child's effort in this direction "reading" at all, at this stage. He is simply gaining a vocabulary. In connection with each piece of work he functions from ten to twenty words. These are the words which he will use over and over again during the year. For instance, in our last illustration these would be such words as "oak," "maple," "leaf," and the ordinary idiomatic words. These words are placed in his dictionary for reference and use. The first grade reading book is made up of many such centers of work; the lessons are printed in the school print shop, to supplement the work in literature, in science, in industrial history, and in construction. In this way the child should gain a vocabulary of about 300 words during the year. These words he will function; that is, he will not only recognize them, but he will be able to spell and to write them. Moreover, if the work has been rightly presented, he has established a correct attitude toward reading. He believes that books contain all sorts of useful information and good stories and he wants much to learn to read them.

Second Grade.—In this grade the "Industries" chosen for a year might be harvesting and milling, cloth making and lumbering. The children would find significance in the first topic chosen from the fact that they will be harvesting their own school garden crop; in the second, on account of the wide opportunity it offers for satisfactory manual activity, and in the third for the use they can make of such knowledge in the shops. We might select here as our example of a wholesome incentive to work their experiments in cloth making. In this work the children might weave rugs for the doll house in the first grade, or iron holders for their mothers, or they might weave some other article which seemed worth while to them. For this purpose they would card, spin, wash, dye, and weave their own yarn, and while this manual work was in progress they would be told stories of Arab shepherds, and be given descrip-

tions of deserts; they would have stories of Greek shepherds, with descriptions of Greek landscape; they would notice the difference between farm land and grazing land; they would have stories of Hebrew shepherds, and poems about shepherds; they would visit the Hull House Labor Museum, and have experiments in the making and using of dyes, and in the making and using of primitive spindles; they would examine pieces of beautifully woven cloth and have stories of tapestries used in old castles and of oriental rug weaving; they would visit the textile room in the Field Museum, and experiment in printing patterns on cloth, in sewing and cross-stitching bags and other articles; they would observe the characteristics of the hairy coverings of various animals, and give brief consideration to different typical textile materials.

In the "Second Grade Reading Leaflets" they have perhaps thirty reading lessons upon "Shepherd Life" as a background for this work. These seem to me so ideal as types of reading matter for children of this age that I wish you might read every one of them. Some of the titles are: A Shepherd's Life, A Shepherd's Village, A Lost Sheep, The Story of Giotto, A Persian Dyer, A Persian Weaver, A Rug Fair, Navajo Weavers, Navajo Designs. The following is one of these reading leaflets:

A LOST SHEEP

A shepherd stood on the mountain-side.
He was counting his sheep.
One was gone.
Across the valley was another mountain-side.
Here was another shepherd with his sheep.
The first shepherd called across to him.
He had to call very loudly and slowly, because it was far away.
He said, "I have lost a sheep. Is he with you?"
"I will see," called the other shepherd.
He counted his sheep.
There was one too many.
Now, all sheep look very much alike.
How could he tell which one was not his?
The sheep all had their heads down eating.
The shepherd gave his call.
All his sheep knew that call.
They raised their heads.

But one sheep kept on eating.
The shepherd shouted, "Yes, I have one strange sheep."
Then the other shepherd gave his call.
It floated softly across the valley.
The strange sheep heard it and lifted its head.
"He is yours," called the man who was watching.
Then the other shepherd left his dog to guard his herd.
He came across the valley and got his lost sheep.

This illustrates the point that the sentences are short, the imagery vivid, the words not at all difficult. Compare this, if you will, with the ordinary second grade reading lesson. At one time in the primary grade I made a careful classification of the words necessary to function in connection with our work in construction, literature, history and science, and I found there were something over 400 words necessary for the year. I did the same thing with the vocabularies of the Harper's *First Reader* and the Barnes's *Reader*. In each case the vocabularies were less than 500 words. And there was very little difference in these lists, what there was being found in the *nouns* and *adjectives*, and a few verbs which we needed to use on account of the activities of the children, such as "weave," "dye," etc. The point I am endeavoring to make is that the difference in the two types of work lies not in the demand for reading and spelling tools, but in the vast difference, as I see it, in the influence exerted upon the children by actual experience and expression, which we hope our type of work supplies.

Third Grade.—An example under this principle is found in the children's book containing their "History Stories of Early Chicago." This is an ideal center of work for third grade from every standpoint, and especially in its demand for the various kinds of manual activity and in the child's feeling that the work is worth while. Chicago's history is so short that the industrial cycles in it can be traced and understood by children. That is, they can compare through actual experiment or observation the primitive ways of *lighting* with those used at present; the primitive ways used by Chicago people a little over a century ago for getting their *drinking water*, with those used at present; the primitive ways of *transportation* with those now in use.

In this history book made by the third grade pupils, the teacher

has for each child not less than one hundred photographs, made by herself, tracing the history of Chicago by pictures and maps from the time it was a swamp through many of these industrial cycles. Compare the work in this book with the kind of language work that children do ordinarily in the third grade; that is, notice carefully what the children have written under the picture of "Chicago as It Looked One Hundred Years Ago," and on the pages showing the various swamp birds that lived here, and on the topics concerning Indian life, or old Fort Dearborn, or the way the Chicago River used to turn, or the way it turns now, and the description of their maps. If you are determined that your children shall learn in school nothing but *reading*, *writing*, and *spelling*, which type of work do you think would produce the best results? Would not the child's interest and his feeling that this book is worth while react upon his attention and effort in such a way that even the formal results must be better? Of course, the spelling will not come by nature, and he will have to have drill upon the words which he uses in this way; he will have to be taught how to capitalize and punctuate his sentences; but I think you will not question the influence of this kind of incentive upon him.

Fourth Grade.—We find our example for this grade in the *Greek History Book*, in which the children have perhaps two dozen good pictures of Greek statuary. The pupils of the seventh grade printed the descriptions of the pictures which go with them. It has been questioned whether the study of Greek life in the fourth grade is not forcing the subject upon the child while he is too young, and whether it does not take the edge from the study of Greek history in the high school, but we venture to say that no parent whose child owns one of these books would be willing to have taken from the child's life the richness which has come to him through this work. The Art Institute is to him a place of joy. His *Poetry Book* is full of references which he understands and appreciates. Certainly there is much in the Greek life, in its strength and beauty and simplicity, which a fourth grade child can make a part of his experience. In fact, this work, as done in the fourth grade in this school, is a good example of what strong mental imagery does for the child and how the apperceptive process naturally widens experience.

I should like to give an illustration from each grade in each subject, but I have selected those in which the point is made most quickly, if not in the best way. The fifth-grade geography work would make an excellent example, but I could not do it justice within the limits of this paper, and I think I must content myself with one more center of work.

Seventh Grade.—I have chosen the seventh grade book on *Mediaeval History*, because it shows the same type of work in an advanced stage. The reasons for the choice of this work itself in seventh grade are given in the school catalogue, and we will not take time for a discussion of that point. The children found but meager data on this subject in our library. They went to other libraries for study, and the teacher brought into the school materials for reference. Each child in his English work wrote upon each topic which the class selected. Among the titles of stories were: "A Day in the Squire's Life," "A Troubadour," etc. When a paper had been made as good as the class could make it, it was printed by the class in the school print shop. Then came the binding and illuminating of the book. Each child made one book for himself and one for the library. I think the work speaks for itself, and you will appreciate the fact that any child who has made a book as beautiful as this one cannot escape the influence of such work; he must through all his life have a keener appreciation of *good work* and of what the *worker* puts into it.

If I have established my point, you have realized that the drill element comes into all of this work; but perhaps one more illustration will make this more clear. Let us take it from *mathematics*.

The children in the first four grades are constantly making articles for use, such as boxes, envelopes, books, furniture, tools. In this work they must use units of measurement in lines, area, volume, weight, and time. Drill comes in upon the *obstacles* which they find in their work. For instance, if a child is making a box and covering it with paper, he may need a margin of a half-inch. Perhaps this is the first time that he has definitely met "*one-half*" in his experience. Right there the teacher stops and drills upon *one-half*: one-half of an apple, one-half of a string, one-half of an inch, until the child understands thoroughly that one-half represents

one of the two equal parts of a thing. He then applies his new knowledge—applies it in other relations, until it is fixed. *But when it has been fixed*, and a similar need arises—because the result which the teacher is looking for is not found in the box, outside the child, but in the *child himself* in his knowledge and power and habits—the teacher asks him to use *one-fourth* of an inch as the margin, a smaller amount of paper; and thus he meets a new obstacle, has drill upon it, and overcomes it. And in like manner he gains his knowledge of the different combinations and separations of numbers, and of the elementary processes. He first recognizes a need for them in something he is doing, and then, through teaching, acquires the necessary ability to solve his problem.

You may question, naturally, whether the obstacles which present themselves would be sufficient to give him the necessary foundation in mathematics. We have been facing that question, as a school, in both mathematics and English work. We have a set of “*Minimum Requirements*” which the child must meet in each grade before he passes to the next. Within the limits of these requirements the child is drilled and his knowledge made definite. He may pass beyond these limits if his needs demand it, but the teacher of each grade is *responsible* that his foundation in the fundamentals of arithmetic and English are thorough to the extent which the grade “*Requirements*” demand. Within these limits, the work is motivated by problems arising in science, industrial history, and handwork.

In the third, fourth, and fifth grades the drill is for rapidity and accuracy. Here the child realizes that with the larger numbers he must use different processes and that with the greater number of his problems he needs facility and skill in manipulating figures. These motives for drill he easily understands and appreciates. This is also, physiologically, the best time for drill. It is the period for fixing the multiplication tables and the principles of all the elementary processes and operations.

Many illustrations might be given in this subject showing that the principle underlying drill, which we have used in the lower grades, is applicable in the upper grades also. An excellent example would be the “*Business Arithmetic of the Seventh Grade*,” or the

application of mathematics to the eighth-grade civics work. But I believe we have had sufficient examples to show what we mean by natural, wholesome incentives to work, which are wholly within the comprehension of the child. I believe that you can see that in each case the child's goal is a part of the teacher's larger aim. I believe that we have established the fact that the principle of drill used in the school is that of working upon obstacles which come between the child and some end which he wishes to reach, which seems worth while to him, and which, therefore, he is willing to give all his effort to attain. In other words, the teacher and the child work in harmony, whatever the difference in size may be in the point of view or in the motive for work.

Another and different feature of the school which should be discussed under this principle—one which lies at the very center of our school social life and interests—is the *Morning Exercise*. Here, as you know, the entire school, from the kindergarten through the high school, meet together for about a half-hour each day. This year there has not been a single request from parent or child to be excused from the exercises. This may mean only that protest has seemed useless, and that all have resigned themselves to their fate, but I take a more hopeful view of it. Judging from the attitude and attention of the pupils, I believe that its value has come to be better understood.

It is no small thing for high school boys to succeed in making a "Current Events" exercise, through the use of maps and pictures, intelligible to younger children—even if they do not fully succeed in their purpose, the exercise has value. For instance, it happened the other day, in a chemistry exercise, that the boys attempted, through carefully made models, to show the proportion of the different gases that make up common air. Perhaps they did not succeed in making the little children understand all of it, but certainly their expression succeeded in clarifying this work in the minds of the pupils of the chemistry class itself.

The teaching is to the teacher
And comes back most to him,

and the little children got out of it the spirit and influence of this serious social effort.

For the little children, the good effect of the morning exercise is perfectly obvious. It is the greatest possible incentive to them for the best expression; the greatest possible opportunity for drill under good motives; the greatest possible means of overcoming self-consciousness and contributing one's self for the community good. It gives a natural opportunity and a normal demand for dramatic work.

Here, in short, the various needs and desires of the entire community are considered. Here the work of the entire school flowers for the benefit of all. What any high-school boy or girl would do in that little half-hour each day in the isolated study of any subject does not seem to me to compare with what is gained in the understanding of the needs, interests, and abilities of his fellows, big and little. It keeps each in sympathy with all.

The reports of our graduates as to what the morning exercises, even as to what the singing together in morning exercises, has done for them, justifies all the effort which it has cost to continue this feature of the school, which unifies all of it, and which Colonel Parker bequeathed to us as a unique educational legacy.

In like manner, were there time, we might illustrate the work which we are trying to do under each principle, but perhaps it would be more useful to turn again for a moment to the general theory which, through Colonel Parker's influence, is actuating the work of the school. On one side is the child, with his inherited instincts, impulses, and tendencies. Some of these are to be inhibited, others, like curiosity and the creative impulse, are to be wisely encouraged and developed. On the other side is the ideal toward which we are all working, the socially efficient man and woman, and each child is to be carried as far as possible toward physical, mental, and moral perfection.

Between the child and this ideal toward which he is to move, lie the rich stores of nature, of social and industrial life. This is the child's rightful inheritance. All that is best in art, literature, science, and industrial development is at the teacher's command as means to this end. And with these must go, *all the way*, the loving sympathy of the friend, the teacher who understands.

From Colonel Parker's point of view, there is in each child a

divine spark, whether he be high or low, fortunate or handicapped—a tendency to struggle toward the light, a “love of the best.” If this is true, and if our conditions are right, then it will not be necessary to bribe the child by rewards or force him by fear into good work. He will be guided firmly and wisely into an understanding that his birthright and function is service.

The school holds that if children are doing work that is unsatisfactory, the parents should know it, and pressure should be brought to bear upon them strongly and steadily, but it strives, above all, to make its pupils experience the joy and satisfaction which come from doing a piece of good work. If we succeed, no other rewards or prizes will be necessary.

There is one thing which I must say in closing, which I believe this school must do if it would represent Colonel Parker aright. It must be more than a good private school. In fact, it has no right to exist at all as it is at present organized if that is *all* that it is. It must be a laboratory for the public school if it is to carry out Colonel Parker’s ideal and hope for it. It must do its work so well that its products will be convincing enough to stimulate the community—even the great public school system—into a demand for like conditions for all pupils. Under that motive, no effort is too great to give to the cause.

The fact that we are small and ignorant is lost in the greatness of our ideal. Perhaps our part is only that of the Roman, Marcus Curtius; if so, we are willing to throw ourselves into the gap, in order that solid ground may be made in the educational forum. Many corps of devoted teachers might well give their lives for such a result.

It is ambitious to hope that in our ten years of effort, this school has made sufficient headway to have its principles received with confidence. It is attempting the difficult task of training human beings into freedom coupled with responsibility. It endeavors to give the child an opportunity of *choice*, of knowing what is right to do. It attempts to form in him ideals of conduct based upon real experience; it seeks to train in him a spirit of democracy, of judging himself and his fellows by what each is and what each does, rather than by what each says or what each has; to lead him to see with

tolerance that all are not gifted alike, that there is more than one kind of human worth, and that each is asked to contribute only *his best* to the whole, and that all are needed by each one.

As we see it, then, the immediate problem of this school is to create a school life so wholesome and joyous in spirit, so rich in opportunity for all-around activity and social service, so compelling in its demands for individual initiative, for judgment, self-control, and choice of conduct, so in harmony with the laws of human development, that every child will necessarily respond to its influence and act from good motives and from good habits of thought and action.

Finally, it is our hope that, as we become wiser, every child intrusted to us will move according to his ability to useful, efficient manhood and womanhood; that later, each child, in turn, will take his place in society, trained and ready to carry his full part of the burdens and privileges of citizenship.

To this end, Colonel Parker devoted all his life, all his great energy, and he was more fortunate than most reformers who have broken with tradition. And we, who are allowed to carry on the work which he began, are also fortunate and happy beyond measure. We have had ten years of rare opportunity for unhampered work.

The ideal which inspired him, and which inspires us, shines clearly before us. It reaches far back of Colonel Parker's personal life, and far beyond it. It finds itself personified in the love and in the life of the greatest Teacher in the world.